

UTAH SINGERS ARE INSULTED

Elsteddoff Committee Tries to Compel Them to Pay Admission and They Withdraw.

WIN TRIUMPH LAST NIGHT.

With Ellery's Band They Appear in Arena Before Large and Enthusiastic Crowd.

(By Associated Press.)
Seattle, Wash., Aug. 28.—Competition being impossible because the Mormon tabernacle choir of Salt Lake City refused to pay an admission fee for each of its contesting members, the \$1,000 prize offered by the Alaska-Pacific-Yukon exposition for the winner of the contest for mixed choruses of 75 members was reduced to \$750 and awarded to the Saint Mark's chorus of Seattle by default tonight. A serious clash took place between the Mormon chorus and Elsteddoff association, under whose direction the contests were being held, over the action of the association in demanding an admission fee from every contestant. The Salt Lake chorus refused to enter, holding an indignation meeting on the steps of the auditorium and being dispersed by the exposition police.

(Special to the "News").
Seattle, Aug. 28.—Before a crowd which completely filled the natural amphitheater last night, the Tabernacle choir and Ellery's band rendered a sacred concert that won for the choir hosts of friends in the northwest. The action of the exposition officials in demanding of the singers an admission fee before they would be admitted to the contest hall has been generally denounced as a piece of avarice beyond comparison. By some others it is viewed as one of the most outrageous plans ever conceived to cause the anger of the choir to rise to the point where it would not appear, thus giving the prize to the Seattle singers, St. Mark's choir. That the St. Mark's choir had anything to do with such a plan is not believed by any fair-minded citizens, however. Whether this last view is a true one may never be known, though it is believed here that the greed of the Elsteddoff officials was responsible for the regrettable affair.

The last day for the choir in Seattle was a busy one. In the afternoon the majority of the singers attended the conference of the Northwestern states mission of the "Mormon" church and aided in furnishing musical numbers which were much appreciated.

TRIUMPH FOR CHOIR.
Last evening was a marked triumph for the choir. With Ellery's band they occupied the stage in the arena. It is a natural amphitheater overlooking a placid lake and backed by a forest of pines. The concert was given by moonlight and in front of the performers was a sea of faces, tier after tier of seats being occupied with enthusiastic and appreciative listeners. For many hours before the choir and band appeared in their places, the greater number of seats were occupied and when the performers took their places a veritable thunder of applause broke forth. The welcome plainly told how the people viewed Saturday night's outrage. Some estimates say there were 20,000 people present.

Certainly the crowd broke all records and President Chibbrig of the A.-Y.-P. A. said: "It was the greatest musical audience that ever assembled on the Pacific coast. Our auditorium seats 5,000, 2,000 were standing and 12,000 were turned away. The crowd tore down 200 feet of fence to get near the choir, and when the singing was over great cries went up 'What's the matter with Salt Lake? She's all right!' Mr. Ensign's rendition of 'The Gypsy Sweetheart' with the choir obligato received four encores.

Miss Hazel Barnes remains over to sing at a special concert given by the noted tenor, Evan Williams, on Wednesday evening, having been a flattering offer. Prof. McClellan's organ recital at St. Mary's church was another big success.

After the concert, which lasted until quite late, there was a wild scramble for the special train which pulled out at 11 o'clock and is due home in Salt Lake at 10 o'clock Tuesday night. The scramble for the train added fun and frolic to the occasion and instead of being a sorrowful departure, the spirit of the singers, which had been at a morose point since the unpleasant incident, rose again and laughter was rampant. Thirt with their unending quest for something new to see and hear, the singers were glad when they landed in their coaches and with a goodbye song the choir left Seattle to speed home without a stop.

THE PRESS' VIEWPOINT.

The Seattle press is handling Saturday's incident from a local standpoint entirely, giving only a portion of the Utah side and giving all credit to Seattle people and all blame to the singers. The Post-Intelligencer prints only a portion of Prof. Stephens' statement, and indulges in an unfounded story as to the police being called to disperse the singers, who were credited with having gathered outside the auditorium and were disturbing the audience and singers within, according

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Hay's Hair Soap cures Pimples, red, rough and chapped hands, and all skin troubles. Keeps skin fine and soft. 2½ times as much in \$1.00 as 50c size. **Is Not a Dyestuff.**
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to the story. There is absolutely no truth in such a statement. The sentence among fair-minded people today is that the fair management should have officially informed the singers that the admission fee would be required, when such arrangements as were necessary would have been made and no disappointment would have resulted. The singers were here three days and were not told of any such rule by the management until that the people are inclined to place the blame on the management, where it belongs, although they are being misled by their home papers and therefore are not possessed of the facts in the case.

WHAT THE FACTS ARE.

In a nutshell, the difficulty was this: The choir appeared at the doors of the auditorium at the appointed time to enter the contest for the mixed chorus. A doorkeeper demanded 75 cents from each of the 125 members, before the choir could enter the building. This they refused to pay and Director Stephens advised them to disperse, most of them going down the "Paystake" and taking in the attractions there afforded. Later two prominent Seattle Welshmen, approached Director Stephens with an apology for the curtness of the officials, and with an offer to pay for the singers themselves. They were too late, however, for the Utah singers had scattered and could not have been gathered again. No seats were provided for the contestants and scores of singers who "tried out" in the morning were required to pay their 75 cents admission fee to enter the building to inquire if they were qualified for the finals.

Elsteddoff officials here are quoted today as saying that the custom of requiring contestants to pay admission is general. This is refuted by Director Stephens, who declares that in the five national Elsteddoffs and 11 contests the choir has never before been confronted with such a demand.

A COURTEOUS SECRETARY.

Secretary Thomas of the local Welsh committee declined to discuss the matter when approached, simply shaking his fist in his interviewers' face and declaring:

"You Mormons pay, or you don't sing."
The contest for male quartet was won by four members of the Ohio singers with the Schubert male quartet from Salt Lake winning second place. Visiting musicians who have attended previous Elsteddoffs say that the affair throughout was much below the average and pronounce it a distinct failure.

TWO AMUSING VIEWS.

Hugh T. Williams, treasurer of the Elsteddoff association, at last night's "We were here, under the auspices of the A.-Y.-P. They furnished the passes for all the contestants to come into the grounds. Every contestant or choir paid admission into the hall. We passed a rule in our organization that every one should pay. It's not right that one should obtain when all have paid. This is our fourth session. The Mormons have been here three days. They had plenty of time to protest and did not. They were gallivanting all over the city, instead of staying out here. They were afraid of St. Marks. Griffith Davies of this city offered to pay their way in, in order that they might sing. They refused. They held a public meeting outside. They disturbed the audience and tried to attract attention. I had to have the guards disperse them. Their leader told them to go down the 'Paystake' and enjoy themselves."

Robert W. Jones, president of the day, said: "The Mormons think they are the main drawing card. It would be an awful come down for them if a little local choir would beat them and they seized any chance to withdraw."

INTERESTING SESSION.

Initial Meeting of Spanish Class Well Attended.

On Sunday, Aug. 29, at 8:30 a. m., a very interesting session of the Spanish Book of Mormon class was held at room 9 Hooper & Eldredge block, 40 Main street. Among those present were Mrs. S. T. Brimhall Foley, Mrs. Elizabeth McCune, Mrs. Martha Cronk, Joseph Cannon, Burdette Kumen Boice. Mrs. McCune conducted the singing of the beautiful hymn "O My Father" in the Spanish language. The first chapter of the Spanish Book of Mormon was read and translated into English. Conversations in Spanish were also enjoyed with a desire to brighten up the knowledge already obtained in bygone days.

Mrs. Foley has taken pains to invite some young men, musicians, who are here from Mexico, to come and take part in the exercises so that students may be enabled to come into contact with a fluent practical use of the language. In addition to the importance attaching to Spanish by reason of its connection with countries described in the Book of Mormon, a knowledge of the Spanish language is almost indispensable, considering the increasing trade and commercial intercourse between the United States and the Spanish-American countries, as the daily contact in every day business life requires the protection and influence which a knowledge of the language affords.

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ANN T. BEERS.

Mrs. Ann T. Beers, one of the pioneers and wife of the late John Beers, passed away peacefully at 2:45 yesterday afternoon, at her residence, 52 south Third East street. She had been ailing for some time, but had only been confined to her bed about three days. Friends and invited. Interment will be in the city cemetery.

Mrs. Beers was born in Delaware, March 15, 1825, and joined the Church of Jesus Christ of Latter-day Saints in Philadelphia and crossed the plains with her husband in 1860, arriving in Salt Lake City Sept. 1. They chose their home in the city, and they always resided there. Mrs. Beers leaves no children, but she is survived by two sisters and numerous relatives in the east. She was always kind and charitable and lived the life of a consistent and faithful Latter-day Saint.

GOSPEL INFLUENCE IS FAR REACHING

Elder George F. Richards Talks in Tabernacle on the Doctrines Taught by Joseph Smith.

CREEDS OF MEN CRITICIZED.

Many False and Extreme Teachings Have Been Modified Since the Advent of Mormonism.

Elder George F. Richards of the council of twelve was the speaker at the tabernacle service yesterday afternoon, the subject of his sermon being largely a statement of the principles of the gospel and a comparison between the teachings of Joseph Smith and some of the creeds of men.

President John R. Winder presided at the meeting and the singing was in charge of Evan Arthur in the absence of Prof. Stephens. Tracy Y. Cannon was at the organ.

The first hymn, "Come Let Us Anew," was sung by the choir and congregation. The second song was the anthem, "Come Let Us Sing Unto the Lord." The opening prayer was offered by Elder John M. Knight, of the Ensign Stake presidency.

Elder Richards said he looked upon all people whether in the church or out of it, as his brothers and sisters. He believed in the fatherhood of God. "The words Mormonism and Mormons are misnomers adopted by those who are not of us. Mormonism literally means 'more good' but we have been called Mormons because of the Book of Mormon. We do not object seriously to it. Mormonism is a broad subject, including the Kingdom of God as set up by God in these days."

Reference was then made by Elder Richards to the vision of Daniel concerning the great image and the little stone cut out of the mountain without hands which rolled on the feet and toes of the image and eventually crushed the image until there was nothing of it left.

"Mormonism is that system of laws which was ordained from the beginning by obedience to which mankind might eventually regain the presence of God. It is not understood in the world any more than Christ's message was anciently. They put to death the Savior and many of his servants and so many today are so prejudiced that they cannot consider the truth impartially. Until they are willing to do this we cannot hope to convert the world. There is no other plan prepared for the salvation of the world, but the gospel of Christ, and he that would enter by other than the door is a thief and a robber."

"Joseph Smith did not receive authority to set up the Church of Christ from reading the Bible. I have been reading a treatise by Mr. Clemensau of Logan and find that his church believes the Bible to be the only way, a light to their feet and a lamp to their path. If Joseph Smith had received no other light than that received from the Bible he would never have set up the Church. We believe in the Bible, as much as any people of Christendom. The Latter-day Saints believe the Bible to be the Word of God; they also believe the Book of Mormon to be the Word of God. They also believe in the Doctrine and Covenants and the Pearl of Great Price as containing the Word of God. The Latter-day Saints believe in revelation and inspiration as coming from God today, guide the church. By this inspiration and revelation, the Church has been organized and set in order in the world. Many truths have been revealed through this inspiration, some of which the world does not attribute to their proper origin."

TRAINING IN ETHICS.

An article from the pen of C. R. Nell on the subject, "How to finance the Church of Christ," was referred to, which stated that the tithing system was dignified and carried with it a training in ethics. Tithing was also said to develop those who obey it.

Some may say that Mormonism has exerted no influence in the world in teaching the principle of tithing, but the fact that the Latter-day Saints have taught and practiced it for nearly a century, and prospered in doing so, has had its weight on the world.

Another thing inculcated in the early days of the Church by Joseph Smith was the eternal duration and indestructibility of matter, as read from an article only a few years old that the Presbyterians taught that God created the world out of nothing. It was said by the apostle that things which are not made of things which do appear, and the explanation is that the world was made of elements which always have existed but are invisible to human sight.

Elder Richards next read from the history of Joseph Smith, the account of religious excitement around his home, resulting in much bitterness of feeling, and the inclination of his heart to the Methodist persuasion. The incidents connected with his first visit were also read, including his encounter with the evil one, his release and ultimate vision of the Father and Son. He was told, in answer to his question as to which of all the churches was right, that he should join none of them, that they were all wrong, teaching for doctrine the commandments of men.

The story of the boy Joseph Smith regarding the power of the evil one, was read to believe in view of the account recorded in Revelations of the casting out of Satan and one-third of the hosts of heaven. Their work has since been to lead men to destruction. Their influence and power is to thwart the gospel of Christ which is to draw all men to God by love. In the very incipency of this great work Satan thought to nip it in the bud.

AS TO FALSE CREEDS.

Elder Richards read Paul's prophecy regarding the condition of the people in the last days as recorded in Timothy, and proceeded to explain the state of the world as the prophet Joseph Smith said that the creeds of the day were an abomination to him. It does not mean that the people, many of whom are honestly mistaken, are an abomination. If says the words are, which must be so if they are false. It is impossible to imagine God upholding creeds that are false. Take for instance the Church of England creed, which states that God is a being without body, parts, or passions. Paul said, though we or an angel from heaven teach any other gospel unto you, let him be accursed. Creeds that are untrue must ever be displeasing to God.

Reference was made to the abominable teachings regarding hell fire and the bottomless pit with its fire that always burns and never consumes. It was stated that Joseph Smith's teachings had done much to modify such extreme ideas.

The story was told of the picture which the speaker once saw of a man who had loved and accumulated money, and who was killed while counting his gold. The murderer was

M. E. CONFERENCE COMES TO AN END

Last evening at the First M. E. church, the twenty-ninth annual conference of the Utah mission of the church came to an end. When Bishop Berry made his appointments for the year it was seen that few changes were made, most of the ministers being assigned to their former posts. Rev. H. J. Talbot remains as superintendent of the mission and presiding elder of the Salt Lake district. Rev. D. M. Helmick, goes to the Columbia River conference and his place here at the 11th church is to be filled by Rev. D. W. Crane, formerly of Ogden.

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INTER-MOUNTAIN FOUR STATE FAIR.

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SOCIAL AND PERSONAL.

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R. W. Wiley, formerly of Salt Lake City.
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